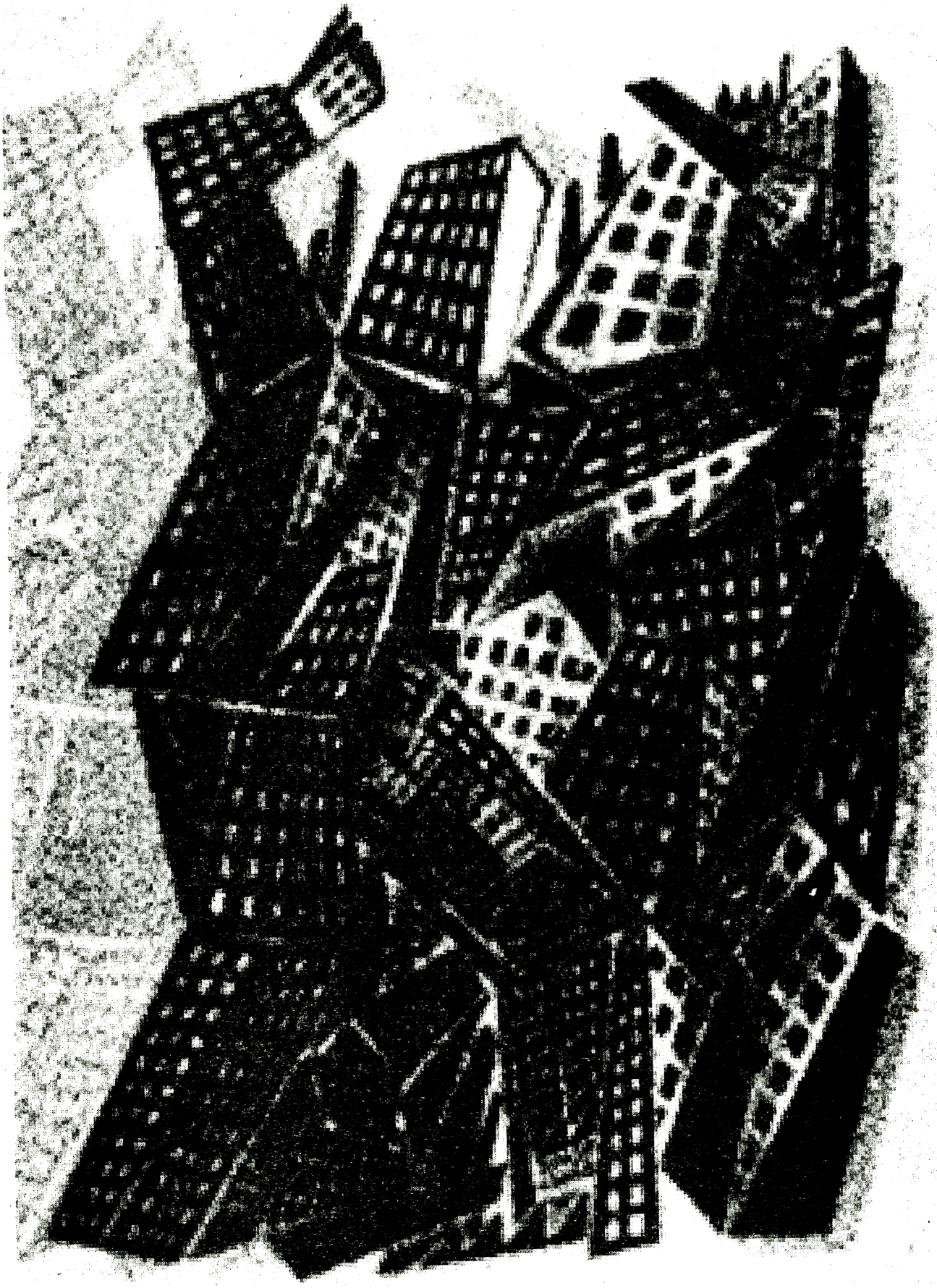
The Anarcho-Syndicalist



No. 1 Summer 1999

Contents

2. This Page.
   Editorial Column
3. ADC -Australian Dying Company Report and Chronology on Locked out Workers victory
4. Nuclear Free Zone? How Howard's fooling you? Interview with Eric Heller from 3 CR's radioactive show
7. El poder de ser blanc@. Por Gary Foley (The power of whiteness by Gary Foley, in Spanish).
11. Anarchist Texts Science Fiction
12. Daniel Guerin's "Anarchism" Book review By Madwog
13. Where we Stand A part of the A.S.F Aims, Principles and Statutes.
14. It happened in History by Professor Noah Lott And On the Dole Queue
15. Classifieds and "Anarcho-Syndicalism into the 21st Century" Conference Details
16. Sport Column.

Editorial

Number 1 (Summer) February 1999

Welcome to the first edition of the Anarcho-Synicalist, brought to you by the Anarcho Syndicalist Group of Melbourne (ASG-M). Being the first editional I shall give you a bit of a run down on the history of the group. We first started meeting in January 1997, but the ASG-M didn't formally constitue itself as a group until the first of May, 1997. Since that time we have been meeting on a fortnightly basis and have been rotating our delegates every six months from this date.

The ASG-M operates in accordance with the Aims, Statutes and Principles of the Anarcho-Syndicalist Federation (ASF) whereever possible. As a group we aim to work towards forming a federation of anarcho-syndicalist groups. We see the practise of federation as integral to anarcho-syndicalism. We envisage anarcho-syndicalist groups as nascent anarcho-syndicalist unions and community groups. Such a federation makes the creation of a section of the International Workers Association (IWA) in this part of the world a genuine possibility.

The primary focus of ASG-M activity has been education. We seek to educate ourselves and others about the methods and practises of anarcho-syndicalism. To this end the ASG-M has held public discussion meetings on a monthly basis, publishing pamphlets such as Rudolf Rocker's 'What is Anarcho-Syndicalism?' and 'Anarchism & Anarcho-Syndicalism in Australia' and the ASG-M is organising an anarcho-syndicalist conference for the easter long weekend (see Classifieds for details). Another focus has been solidarity action both locally supporting pickets in industrial disputes, and internationally answering calls for solidarity with struggles around the world from the IWA Secretariat.

The inaugural issue of 'The Anarcho-Syndicalist' is packed with interesting and entertaining reading. Featuring a report of the recent dispute at the Australian Dyeing Company in Clifton Hill and for our spanish readers a translation of Gary Foley's 'The Power of Whiteness'. Book reviews and regular features such as 'Anarchy and Text', 'Sport' and 'It Happened in History' by our very own Professor Noah Lott.

Finally we welcome contributions, so if you have something to say or would like to respond to something previously written, contact us through anyone of these means:

Postal Address: P.O. Box 98, East Brunswick, 3057
E-mail: asg-m @xchange.anarki.net
Message Service: 0414 380 211

Checkout our website on:
http://www.xchange.anarki.net/~asg-m

Happy Revolutionary Reading! Enjoy!

In Solidarity,

Egon Charman
Secretary ASG-M

Workers locked out

Chronology of the Dispute

Where : Australian Dying Company, 169 Noone Street, Clifton Hill.

August

The TCFUA members at ADC begin negotiations with the company over wages, redundancy and award protection.

September

The Company attempts to lock out the workers. When this fails the ADC offer the workers a pay increase if they resign from the Union and sign individual contracts.

25th of November

The workers give notice to the ADC that they are going to take industrial action.

26th of November

The Management at ADC advertise for non-union scab labour to replace union members.

1st of December

After negotiations with the Company fail, the TCFUA members of the ADC hold a stop-work meeting at 6:00am in front of the work site. At 8:00am the Company locks the workers out using the Work Place Relations Act.

They then employ 20 scabs, hire 45 security personel from Chubb Security, install power lights, microphones and surveillance cameras.

Company representatives begin phoning some of the workers, asking them to return to work on individual contracts. This continues throughout December.

21st of December

A Residents Action Group forms to support the locked out workers and to protest the potential threat posed by unskilled scab workers using dangerous chemicals.

23rd of December

A six hour mediation session is held in which the Company refuses to shift their position.

24th of December

The Company withdraws their lockout notice and claim they will shut the plant until the 11th of January.

Meanwhile ADC workers try to make the most of their Xmas.

5th of January

Letters are sent to the neighbours of Ian Fayman and John Knight, the owners of ADC, informing them of the dispute and their neighbours' part in it.

11th of January

Security guards and Company Management manhandle a union official and the workers on the picket. The Company then claims publicly that the workers are violent.

13th of January

Residents Action Group hold a protest outside the Company site.

Later on in the day, workers from different Unions show up to protest and to support the locked out workers.

14th of January

Again, more the 200 workers from different Unions and the local residents protest in support of the ADC workers. The outcome of this Solidarity Action is that the police advise the Management of ADC not to employ any more Scabs and not to bring any to the factory. This is a Victory for the workers as the factory is closed from this date onwards.

18th of January

Chemical spill occurs on freeway side of the factory

19th of January

The TCFUA obtained an order, for a month, from the Industrial Relations Commission preventing the Company from sacking the locked out workers

20th of January

TCFUA invite ADC to continue negociations and discuss an offer that would resolve key claims.

24th of January

ADC withdraws the offer made the previous day. The workes hold a Family Day at the picket with a BBQ, bands and entertainment for children.

1st of February

Company threaten to liquidate the company, however, the Union is able to put a 24 hour injunction on the process through the High Court, as it is being used to threaten the workers to go back to work without negotiations.

2nd of February
The Union are able to put an injunction on the liquidation process until the dispute is resolved.
5th of February
Company Signs agreement. The workers get $200 back pay, with a 5% pay rise this year with another 5% next year, no one is to by sacked and Safety conditions are going to be an ongoing issue.
6th of February
Workers have a party to celebrate the Victory
7th of February
First set of locked out workers go back to work. They are cheered in by supporters
8th of February
Second set of locked out workers go back in to site. They are also cheered in by supporters.

Conditions of the work place before the dispute:
-workers work with extremely dangerous Chemicals,
-low pay,
-irregular work hours,

Actions of the company:
-coercing the workers to leave the Union
-locking out the Union workers
-hiring untrained, unskilled non-Union Workers
-hiring of security guards and using surveillance cameras to intimidate locked out workers
-spending excessive amounts of money on corporate Lawyers
-lying and misleading the public about the issues of the dispute and of the activities of the peaceful assembly

Main issues of Contention:
-10% pay rise over two years,
-Redundancy,
-Award Protection,
-that workers involved in the dispute when returning to the workplace will not be victimised.

Nuclear Free Pacific? Who's Howard fooling, you?

Interview with Eric Heller. Producer of the Radioactive show at 3CR Community radio, Melbourne.

Madwog: Hello Eric. What are the current plans for the disposal of radioactive waste produced in Australia by the medical, industrial, and research industries?
Eric: They are planning to put the radioactive waste in an area that is bounded by Woomera, Marree, and Cooper Peedy which is a huge tract of land located in South Australia's arid land region. They plan to put 50 years of accumulated radioactive waste in a shallow pit covered with clay and soil.
Madwog: What has been the reaction from rural Australians living in the vicinity of the proposed radioactive waste dump (sorry, I mean repository).
Eric: The traders association in Woomera have expressed concerns and so have people living in Cooper Peedy. Some indigenous people, whose land falls in the proposed area, have also expressed concerns to the idea.
Madwog: Do you think that the Government has purposefully chosen the sites because they are so far away from the cities and populated areas?
Eric: It is an out of sight out of mind approach the government is taking.
Madwog: How effective and safe has management of radioactive waste been up until now in Australia?
Eric: The industrial and medical waste has been stored in up to 50 places in Australia. In Victoria, it was stored in

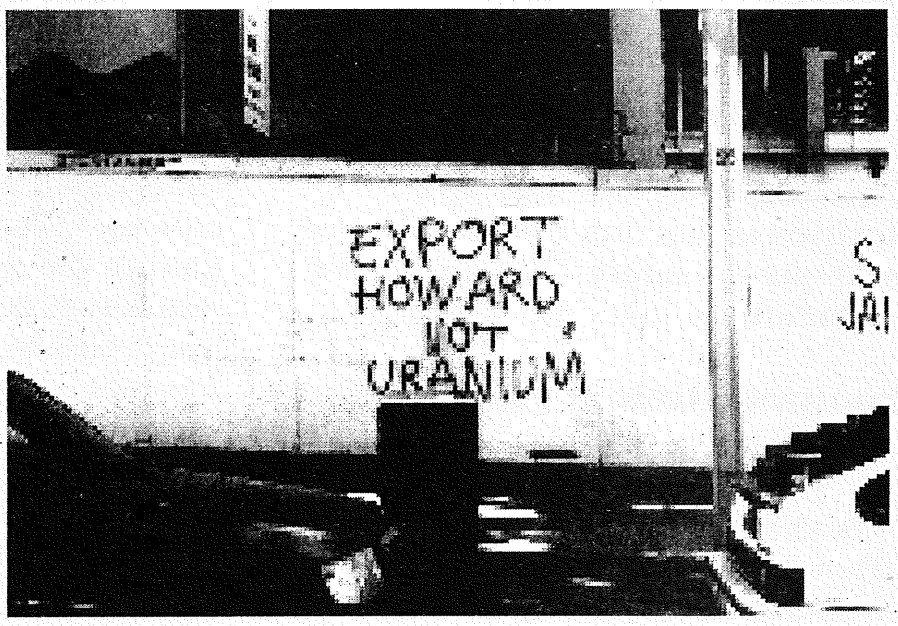
Treasury Place, and it has been left there by successive State Governments because any proposed site was abandoned because of protest. *It has since disappeared without a trace following the rise of Kennett to power.*

In Western Australia, radioactive waste is stored near Kalgoorie. In 1990, Uranium from Rum Jungle uranium mine (ceased mining in 1964) was dug out from a shallow pit underneath the car park at Spotswood C.S.I.R.O. Melbourne research laboratory. The waste that was dug up filled 10,000 drums as surrounding soil was contaminated, and was transported to Lucas Heights test Nuclear Reactor. The waste was then transported to Woomera (SA) in 1995 to comply with a NSW land and environment court order made after Sutherland Shire Council won a 1992 court case.

Our biggest waste problem is radioactive waste that is due to sand mining and uranium mining. The waste is usually dumped in tailings dams at the mine sites which leaves a radioactive legacy for future generations. The tailings ponds from a pilot plant in Yuline (located near Kalgoorie WA) was left unfenced since the early 1980's. People had swum and cows drank from the water until 1998, when the Age newspaper broke the story.

Madwog: What should happen to radioactive waste?

Eric: Firstly, radioactive waste should not be produced until we find safe methods of storing it. Also, the responsibility should be put on the producers of the waste and not the tax payer. The waste that has already been produced over the last 50 years or so, as there is no real solution, should be stored above ground where it can be monitored and in full view of public scrutiny.



Mining Roulette (Olympic Dam Copper/ Uranium Mine)

In early November, 1997, at the (1)Olympic Dam site, 40,000 litres of Sulphuric Acid leaked from the bottom of a storage tank and flowed hundreds of metres to two water holding ponds. The Sulphuric Acid evaporation (mist) escaped into the air and the scent alarmed workers at the site. Fortunately nobody was injured.

On Wednesday, December 3, 1997, 26 workers were exposed to significant SO2 fugitive emission. 10 workers were 'hit', with 6 taken to hospital for observation. Here is a worker's interpretation of a 'hit' by SO2 gas. "It locks your throat. Full Stop."

The Olympic Dam mine had an alarm system which did not always trigger when the SO2 level rose above 2ppm. Often the alarm, when it did go off, did so after workers had been hit by a dose of SO2. There have been numerous deaths at the mine site as well since the Olympic Dam begun operation in 1984.

"We're told the scrubber [to reduce SO2 emissions] will be in within ten days [this was in early December]. Well it better be [It wasn't]."

"Is this a way to work? With regular nose bleeds? For Christ's sake! Who works like this anywhere else?"

Yossi Berger,

National AWU (Australian Workers Union) Occupational Health and Safety Officer, stated in a document following the two 'accidents' that the presumption in (2)OEP's health and safety booklet that 'SO2 is not harmful to your health but can make it very unpleasant to work' was an absolute lie. SO2 exposure can result in damage to the respiratory system, and in extreme cases, can cause death. Dry coughs and regular nose bleeds have been experienced by workers at the Olympic Dam mine site.

According to the Australian Bureau Of Statistics, around 3000 Australians die due to industrial related accidents each year. Rather than slash workcover compensation and spend big on workplace safety advertisements, the government would do much better combating unsafe workplace conditions by investigating the mining and other high risk industries and acting immediately on any breach of safety. But don't hold your breath on that one.

Uranium Mining: How it affects you.

Adelaide Crows blitzed North Melbourne taking the AFL Grand Final home for 2 years running on September 26, 1998. That same day, the leaflet "Uranium Mining: How it Affects You(3)." was letterboxed to all residents of Roxby Downs and neighbouring towns directed at workers at the Olympic Dam mine. Here is a brief summary of the leaflet. Between 1957 and 1990, the "acceptable risk" dose of radiation that an individual could be exposed to remained at 50 mSV(millisieverts) per year. In 1990, the National Academy of scientists BEIRV report found that radiation is almost nine times as damaging as estimated in the first BEIRV report in 1972. But despite having access to this increased level of knowledge, the International Commission for Radiobiological Protection (ICRP) only reduced the recommended maximum dose from 50 to 20 mSV. The radiologist, R.M.Sievert (unit of radiation measurement named after him), addressed an International Conference in 1950 and said "There is no known tolerance level for radiation."

I believe many in the environment movement have unfortunately ignored the impact that a 'close the mines' policy would have on the livelihood of the workers and their families who rely on the Olympic Dam mine to survive. It is great to see middle and upper class concerned citizens worried about what Jabiluka Mine may do to their precious Kakadu National Park or the effects of the Grand Prix on Melbourne's Albert Park Lake seagulls. As an anarchist syndicalist (libertarian unionist), I argue that closing Uranium Mines, though halting the mining of Uranium, does nothing to combat Capitalism. It won't put food on the table, or pay the mortgage. It won't result in job security and it certainly won't challenge the state. Today, all Australians live with the legacy of asbestos mining and it's crippling effects on mine workers of the past. Will Uranium Mining be the asbestosis of tomorrow? Only time will tell.

1. Olympic Dam- A Copper/Uranium Mine located in Roxby Downs (South Australia's Arid Lands region). Olympic Dam mine is run by WMC (Western Mine Corporation).

2. OEP- a company contracted by WMC to do work on the mine.

3. Uranium Mining: How it affects you by Roxby Action Collective. Po Box 222, Fitzroy, 3065, Victoria.

El poder de ser blanc@.

Por Gary Foley

Traducción del inglés al castellano de un artículo escrito por Gary Foley, un activista aborigen australiano.

En 1972 en el apogeo de la militancia política de los aborígenes en Australia, dos hermanos italianos, Alessandro y Fabio Cadavini, hicieron una película titulada "Ninga-Ana" (Aranda por los hambrientos de tierra) basado en las acciones tras la instalación de la Embajada Aborigen ese año. En una de las escenas filmadas en la Australian National University un grupo de feministas blancas y de clase media hicieron un seminario de incomprensión mutua con un grupo de mujeres activistas radicales del movimiento Koori. Es una escena interesante, ya que las mujeres aborígenes intentaban energicamente explicar a las feministas blancas que lo que ellas percibían como el problema era el racismo, mientras las mujeres blancas intentaban fervorosamente preguntarles a las aborígenes que sino eran los hombres el problema auténtico. Cualquier intento, por parte de las aborígenes, de sugerir que estas feministas blancas podrían estar hablando desde una posición de privilegio y poder simplemente por la blancura de su piel o que por estar embebidas de una vida llena de condicionamiento racista estas mujeres blancas eran incapaces de entender la perspectiva de las mujeres aborígenes, era recibido con una mezclla de sorpresa, choque y dolor por parte de las feministas blancas.

El problema de entendimiento entre los activistas políticos Koori y los simpatizantes no Koori, queda bien pasmado y expuesto en esa escena filmada en 1972, todavía persiste en el presente.

Un ejemplo claro, hoy dia, es la enorme diferencia de trato que reciben los temas de racismo y de sexismo en el campus de la Melbourne University. Cuando uno se matricula como estudiante en la universidad, la agenda del estudiante contiene más de una docena de páginas de información relacionadas con el acoso sexual, discriminación y otros temas relacionados con el sexismo, pero ni tan solo una página está relacionada con el racismo en el campus. Esto es extraordinario ya que la Melbourne University tiene una de las más altas cotas de estudientes extranjeros de toda Australia y donde los estudiantes Kooris, en estos últimos años, han hablado abiertamente sobre el racismo en el campus.

El problema en la Melbourne University no es único y no puedo ver evidencia de que en la comunidad más amplia de las feministas progresistas australianas y/o antiracistas se intente entender donde su piel blanca las sitúa ante el discurso con los Kooris australianos, a pesar del hecho de que las feministas, en particular, han estado en la vanguardia del desarrollo de teorías que han cambiado a mejor la sociedad desde los años 60.

Ruth Frankenberg, en su libro, "White Women, Race Matters" (Mujeres blancas, la raza importa) dice - desde los grupos de toma de conciencia de finales de los 60, las feministas han transformado relatos de experiencias personales en materia politizada y teorizada- Y continúa diciendo que durante la segunda ola de feminismo había un desafío a los dos criterios más importantes de la izquierda progresista, siendo el primero la dominación masculina de la izquierda y del movimiento antirracista y el segundo, cuando las feministas no blancas cuestionaban al feminismo dominado por los relatos centrados en la experiencia de la mujer blanca..

En Australia, los activistas políticos Kooris

se han enfrentado a la hegemonía blanca de su movimiento político desde el principio de los años 30, cuando individuos tales como Bill Fegussen, Pearl Gibbs, William Cooper, Marge Tucker and Jack Patton crearon las primeras organizaciones políticas controladas por Kooris. Los argumentos básicos en favor de que organizaciones controladas por Kooris representen al pueblo Koori han hecho eco a traves de las décadas en Australia. La incapacidad de incluso nuestros amigos y simpatizantes a despojarse de sus propios, profundamente incustrados, prejuicios racistas contra los aborígenes significaba que los Kooris tenían que crear su propia voz para ser escuchados. En los tiempos de William Cooper y de la Australian Aborigines League a finales de los años 20, el mejor experto blanco en asuntos aborígines era el famoso antropólogo, profesor A.P. Elkin, quien sigue siendo considerado como "el" gran amigo de los aborígenes y un gran humanista. Sin embargo, en 1929 Elkin escribió -

...algunas razas poseen un mayor grado de ciertos poderes... que otras. Así pues, los aborígines australianos y los negros africanos son humanos y tienen sus propios poderes, pero no son necesariamente iguales a las razas blanca y amarilla.

Casi cuarenta años después, a mediados de los años 60, otra generación de activistas políticos Koori se enfrentaban al mismo problema; que algunos de los peores enemigos de la auto determinación de los aborígenes eran aquellos que profesaban ser nuestros mejores amigos. Irónicamente, en los 60 la única organización nacional aborigen era el Federal Council for the Advancement of Aborigines and Torres Strait Islander (el Consejo Federal para el Progreso de Aborígenes e Isleños de Torres Strait) (FCAATSI), que estaba dominado y controlado por personas no aborígenes. Despues de que el FCAATSI coordinara la exitosa campaña del referendum de 1967, algunos de los miembros aborígenes, incluyendo Bruce McGuinness, la poeta Kath Walker (later Oojeroo Noonuckle) y su hijo Denis, empezaron a sugerir que no era apropiado que el FCAATSI estuviera bajo control blanco. Esta propuesta fue recibida con miedo, angustia y burla por la mayoría de los miembros blancos del FCAATIS que no tardaron en etiquetear a los propulsores de cambio como Radicales del Poder Negro, marginando y aislando así a Walker y su grupo y recordandoles claramente su alteridad con los cristianos y los organizadores sindicales de la izquierda moderada que dominaban el FCAATIS.

Entre muchos rumores de lo desagradecidos que eran los negros radicales bajo influencia comunista, los blancos en el FCAATIS lucharon fuertemente para proteger sus ´puestos, que para ellos significaba el prestigio de una imagen humanitaria, mientras que para los Koori significaba una voz en la lucha continua por la supervivencia. La resistencia al cambio por parte de los blancos era tan fuerte que McGuinness, Walker, Nicholls y sus partidarios se vieron obligados a salirse del FCAATIS y a crear la primera organización política controlada por aborigenes el National Tribal Council (Consejo Nacional de Tribus). Todo esto fue el resultado de que los partidarios más fuertes y los mejores amigos de los aborigenes en 1968 todavía pensaban que los aborigenes no estaban capacitados para gestionar sus propios asuntos. Estos samaritanos blancos eran incapaces de reconocer su propio racismo pero, a pesar de eso, estos eran los blancos que estaban más predispuestos a apoyar a los aborigenes en esa época.

Esta es una de las contradicciones significantes que continúa entorpeciendo las relación *blanco-negro* en Australia. Esto proviene de una simple falta de comprensión de parte de la mayoría de los blancos australianos referente a su propia condición y privilegios en la Australia colonial y supuestamente post-colonial.

Históricamente, esto empezó con el mito "terra nullius" (tierra de nadie) la base fundacional sobre la que se ha construído la total legitimidad de las instituciones de este país, creada, en primer lugar, porque los británicos consideraron a los indígenas de este continente como subhumanos y en segundo lugar porque así era más fácil justificar el robo de las tierras Koori sin compensación. En Victoria, como indica Christie, durante los años de la frontera (entre 1835 y 1850) el argumento intelectual de que los aborigenes se parecían más a los orangutanes que a los humanos facilitó mejor a los colonos usurpadores el tratar a

los aborigenes como subhumanos, agrupándolos con el dingo y matándolos como si fueran una plaga rural.

Estas actitudes han ido haciendo eco durante cien años de repetición y refinamiento a través del sistema de educación, los medios informativos y la cultura para que persista y permanezca incrustrado en las mentes y cultura blanca australiana de hoy día expresándose a través de elementos como Pauline Hanson y sus acólitos. Lo triste, es que muchas personas que están en el espectro político de Pauline Hanson también muestran señales de intolerancia heredada e infundida en el discurso de la diferencia racial en Australia. Ye he descrito como ésto se manifiesta en la disparidad actual entre los intentos de combatir el racismo y el seximo en la Melbourne University; pero también se manifiesta en muchas otras formas.

Por ejemplo, casi todos los antirracistas todavía consideran a los indígenas de una forma esencialista. Esto resulta en un romanticismo inconsciente, idealizando a los pueblos aborígenes y su lucha heróica por justicia, lo cual a la vez los ciega a las descaradas contradicciones que organizaciones como el ATSIC y conceptos como el título nativo los confrontan. Esto conlleva a que personas, normalmente sensibles y sinceras, digan que tenemos que defender ei título nativo, a pesar de que el decreto Ley del Título Nativo está considerado por los líderes aborígenes como Jacqui Katona y Murandoo Yanner como la mayor traición contra la Australia aborígen. También lleva a los partidarios blancos a creer ilógicamente que la agencia estatal ATSIC es una organización genuinamente controloda por los Kooris, en vez de ser el principal instrumento del control blanco sobre los Kooris en este país.
- Una completa ignorancia de los pueblos, la cultura, la historia política y la tierra de la Australia Koori, es algo que las fuerzas políticas progresistas comparten demasiado amenudo con el resto de la Australia blanca -.

Esta incapacidad para aceptar otra cosa que no sea su propia percepción trastocada, culturalmente prefabricada e históricamente inexacta de quiénes somos y qué somos, incluso de que seamos personas reales, sigue siendo un gran parte del problema de la incomprensión por parte de la Australia blanca. Frankenberg mantiene que el ser blanco, como una serie de prácticas de normas culturales, es visto más claramente por los que claramente excluye y contra los que practica la violencia. No son los Kooris los que tienen que comprender y conocer a la Australia blanca, son ellos los que nos tienen que entender a nosotros. A los pueblos indígenas australianos les han hecho tragar a la fuerza el idioma, la religión, la cultura y la version de la historia de los blancos durante doscientos años y durante todo ese tiempo, con toda su ciencia y tecnología ¿qué es lo que la cultura blanca australiana ha aprendido de los aborígenes?.

Los australianos de hoy día tienen dificultad en aceptar que la mayor parte de lo que les enseñaron a la generación de sus abuelos sobre los aborígenes, eran distorsiones y falsedades basadas en teorías raciales al estilo nazi y que esos mitos y mentiras siguen infliyendo y polucionando el espacio desde el cual hablan hoy.

Para empezar a entender el impacto que la ignorancia blanca tiene en el complejo mundo en la política de los asuntos aborígenes del gobierno desde los años 70, primero tenemos que decir que fue la militancia activista aborigen de los 60 y los 70 la que forzó los cambios más importantes implementados por el gobierno de Whitlam en 1973. Las manifestaciones legendarias de la Embajada Aborigen de 1972, vieron como los activistas aborígenes emplazaron su lucha en la arena política internacional cuando las cámaras de TV del mundo entero se fijaron en la magnífica audacia de la protesta. El éxito de la Embajada resultó en cambios que forzaron al gobierno de Witlam a reconocer las horrendas condiciones de salud, vivienda, educación y encarcelamientos que sufrían los aborigenes y que requerian atención urgentemente.

Para implementar una nueva poilìtica, el gobierno de Witlam aumentó la financiación federal para Asuntos Aborigenes en casi 200 millones de dólares hasta el 1975. Inicialmente una parte de estos fondos fueron destinados a ayudar a los programas de auto-ayuda de la comunidad Koori como centros de salud, cooperativas de vivienda, servicios legales y guarderías, pero muy pronto empezaron

a cambiar las cosas, esto fue la causa del surgimiento de una élite de funcionarios Koories convirtiéndose en el embrión de una clase media de color.

En 1973 solo habían tres funcionarios federales aborigenes, Charles Perkins, Margaret Lawrie y Reg Saunders. Veinte años mas tarde, en 1994 el número de Koories empleados por el ATSIC era de 582, aunque esto solo representaba el 38% del total de empleados.

Durante los veinte años anteriores, la administración pública (a traves de salarios lucrativos y pagas extras) había empleado cientos de Koories, principalmente ocupados en puestos irrelevantes sin ningun tipo de poder (in 1994 en el ATSIC el 91% de los empleados Koories por debajo de los niveles ejecutivos). Hoy dia, muchas de las mentes aborigenes potencialmente brillantes estan empleadas de forma segura en posiciones burocráticas sin sentido, sugetos a la Normativa de Funcionarios Publicos y por consiguiente impedidos de hacer algo que valga la pena para sus comunidades. Al mismo tiempo, ha ido aumentando enormemente el numero de profesionales blancos que han encontrado unas carreras muy lucrativas en los Asuntos Aborigenes.

El foco de la financiación cambió rapidamente, con el paso del tiempo, de programas de auto-ayuda a las comunidades a mega-projectos intensivos de expertos blancos generados por la burocracia. Estos programas consumen una enorme cantidad de dinero destinado a los aborigenes y crean amplio empleo para los blancos pero muy poco empleo para los Koories que realmente lo necesitan. En 1988 el gasto del gobierno federal en los Asuntos Aborigenes se acerca a los 3.000 millones de dolares por el año financiero, sin embargo todos los indicadores sociales muestran claramente que la mayoría de los aborigenes australianos estan igual o peor que hace treinta anos. En tal caso, nos haríamos la pregunta: ¿queé ha pasado con los 20.000 millones de dólares que se han gastado en los Asuntos Aborigenes desde 1973?. En una manidestación de perversidad en el momentum post-colonial de Australia, la mayor parte del dinero ha ido a parar en los bolsillos y salarios de australianos no-aborigenes.

Pero hoy dia en Australia, la noción simplista de Pauline Hanson (One Nation Party) nos harií creer que todo el dinero fue a parar a los Koories, también persiste una noción simplista, entre los opositores a Pauline, de que ella esta equivocada, que es racista, al criticar al ATSIC. Muchísimos activistas aborigenes han denunciado durante años al ATSIC como un auténtico fraude. El término "Industria Aborigen" fue engendrado hace 20 años para describir el enorme tren de carga que empleaba grandes números de gente no-Koori durante los años de Hawke y Keating (ALP en el poder, 1983-96). De forma ilógica, hoy dia se considera racista o políticamente incorrecto el decir abiertamente que muchas de las críticas de Pauline Hanson contra el ATSIC son válidas, asegurándose así que haya muy poca reforma en la "Industria Aborígen", garantizando así que otra generación de australianos Koories sufran las desastrosas desigualdades que existen en la salud, la educación, en el porcentage de encarcelamientos, muerte prematura, etc... a las que sus padres y abuelos fueron sometidos.

Para concluir, vuelvo a mencionar a Frankenberg, quien dijo 'el análisis del la construcción del concepto - lo blanco - es importante para poder reconceptualizar las bases por las cuales los activistas blancos participan en tareas anti-racistas. Es por eso que recomiendo a cualquier persona que esté buscando un paso con más sentido, que lea el libro de Frankberg. También se tendría que tomar en cuenta algunas de las contradicciones sobre la sociedad australiana en el contexto de lo que ésta tiene que decir sobre - lo blanco - . Los errores en la política de gobiernos sucesivos, e incluso los parámetros en los debates sobre racismo, son ejemplos de las limitaciones impuestas a los pueblos indígenas por los australianos blancos que se niegan a reconocer el significado de su propia posición como blancos en el discurso sobre la raza en este país.

Traducido por: Traducciones Aberingi - e-mail ***<aberingi@bigfoot.com>*** Febrero de 1999.

Correcciones, comentarios y preguntas son muy bienvenidas. Salud Jorge García.

For a Translation of this article, it can be found on the ASG-M web page:

<http://www.xchange.anarki.net/~asg-m/>

Anarchy & Text

"In the subway there is a torn advertisment, the same I saw the night before, 'Una luz brillara en tu camina/Ven a la inglesia. Descubre lo que te has perdido' Discover what I have lost? Not by going to church. 'Una luz brillara en tu camina.' A brilliant light in your path. There is a brilliant light inside me. It is not Christ. It is not Mao Zedong. I do not know what it is. I am Zhang, alone with my light, and in that light I think for a moment that I am free. But I am only free in small places. Government is big, we are small. We are only free when we slip through the cracks"

From "China Mountain Zhang' by Maureen McHugh

Aside from the usual retinue of classic anarchist texts, there is much fun to be had exploring the realms of science fiction for interesting speculation about possible future (and past) anarchist and libertarian communities.

Science fiction is possibly the only form of current fiction writing which is capable of approaching both the rate of technological change and the 'big questions' of all good writing; why are we here? what is the purpose of life? what constitutes a good life? what is the nature of human community?

Ursula Le Guin has written probably the most well known anarchist science fiction. 'The Dispossed' published in the 1970's tells the story of a society split into two - an anarchist community on a moon, and a capitalist community planetside - and concerns the life and struggle of a brilliant mathematician who must leave the anarchist moon in order to pursue his studies on the capitalist planet.

What is most interesting in this novel is not just the description of a developed anarchist society, however enthralling this may be. More interesting is the fact that Le Guin shows both the benefits and possible disadvantages of an anarchist community.

She also wrote, around the same time, a lesser known novel called 'The Word for World is Forest', loosely based on the Vietnam conflict. In this novel an advanced technological society lands on and begins the exploitation of a remote planet covered with forest and occupied by a planet-wide society of apparently intelligent animals. The indigenous population's response to invasion is at first passive, and later leads to terrorist reprisals and the first murder ever committed by one of their species.

Fortunately, anarchism in science fiction goes further than Le Guin's classics, and during the 1980's and 1990's a number of widely read authors have presented both utopias and dystopias based on an anarchist or decentralised society. Among these are Iain M. Banks brilliant, and continuing, 'Culture' series, 'Consider Phlebas', 'The Player of Games', 'Use of Weapons', 'The State of the Art' and 'Excession', and Kim Stanley Robinson's series on a revolutionary California, 'The Wild Shore', 'The Gold Coast' and 'Pacific Edge'. More recently, his 'Antarctica' is an extraordinary account of the settlement and exploitation of Antarctica set in the 2020's.

Books which come highly recommended from this writer include 'China Mountain Zhang' by Maureen McHugh, an intriguing novel about a gay man's search for love in a world where Chinese socialism has completely overtaken capitalism. Well worth reading is Doris Lessing's thought-provoking series collectively titled 'Canopus in Argos', and including the novels 'The Sentimental Agents in the Volyen Empire', 'Shikasta', 'The Marriages between Zones Three, Four and Five', 'The Sirian Experiemnts' and 'The Making of the Representatives for Planet 8'. Also Joanna Russ has written a number of novels which concern the nature of authority in human life. These include 'Extra(ordinary) People', "The Female Man', and 'The Adventures of Alyx'.

Closer to home, there are a number of Australian science fiction writers whose books keep veering towards an anarchist or anti-authoritarian position. Greg Egan, Terry Dowling, Lucy Sussex, Julie Ireland and Paul Voermans all fall into this category. Greg Egan's 'Quarantine', Lucy Sussex's 'My Lady Tongue and Other Tales', and Julie Ireland's 'Hanging By a Thread and Other Stories' all contain elements of anarchist and anti-authoritarian thinking.

Of particular interest to this writer are the books of Terry Dowling, especially 'Twilight Beach', 'Rynosseros', 'Wormwood' and 'Blue Tyson', all of which are set in the same far-future Australia where Aboriginal people control the vast majority of the continent, and the European descendants, confined to the coastal strip, need a passport to travel through or trade in the tribal lands.

There is much enjoyment to be had from reading science fiction, and much that will provoke, disturb, excite and illuminate. Read on!

Text & Anarchy

With an introduction by Noam Chomsky Daniel Guerin begins his book with a brief introduction into Anarchism and its theory. He distinguishes Anarchism, or libertarian socialism as it is popularly coined, from the many Marxist trends. He also compares famous Anarchist theories (namely individualism versus collectivism).

Daniel Guerin reputes the common assumption that anarchists don't believe or support organisation. Daniel Guerin, with the help of Malatesta and Voline's thoughts on the subject argues that organisation has two tendencies. One authoritarian (directed from above) and the other libertarian (a mass movement directed from below).

In the section "Anarchism In Revolutionary Practice", Daniel Guerin traces the origins of the anarchist involvement in the trade union movement at the turn of the 20th century. This had an incredible effect on the popularity of Anarchism. Anarchist trade unions gave Anarchists a new lease of life and helped brush off the tag of terrorism that was once synonymous with anarchists. Early this century, anarchist initiatives saw the light of day in fostering mass movements in the Ukraine (Russian Revolution) and Spain (1936-1939). Guerin races through anarchist achievements during the Russian Revolution. He admits that anarchism did not have as large a support base to say, the Bolsheviks. However, anarchists were active all over the Soviet Union with regular news papers coming out of Moscow and Petrograd. Makhnovism flourished in the Ukraine following the outbreak of revolution in 1917. After the Bolsheviks abandoned Ukraine to the German and Austrian armies, Makhno's peasant armies continued the struggle. By 1921, Anarchists with any backbone were either exiled, banned, or killed, and their organisations smashed. Though long fallen, the achievements of Anarchists during this period live on.

Guerin then contributes his thoughts on Anarchist achievements in the Spanish Revolution. He comments on such topics as Anarchists in government, collectivisation in rural Spain, and the Stalinist counter revolution that had a hand in destroying the revolution and paving the way forward for Franco's fascist army to engulf Spain. Though illiterate en mass, the Spanish peasants showed themselves to be highly advances in libertarian principles. The entire world should watch and admire the Spanish revolution and learn.

After briefly touching on the events of Yugoslavia and Algeria following World War Two, Guerin puts out a plea to the youth of the world following the events in May 1968.

> "You are libertarian socialists without knowing it. In contrast to the out of date, bankrupt, authoritarian, and totalitarian nature of Jacobin socialism, libertarian socialism bears the sign of youth. Not only because it is the secret of the future, the only possible rational and human substitute for an economic regime condemned by history, but also because it corresponds to the deepest, though often confused, aspirations of the youth of today. And without your agreement and participation it would be vain to try to reconstruct the world."

One of the more popular contemporary texts to come out on Anarchism. I found the book very enjoyable and rather easy to follow. The book races through ideas and social movements at a frightful pace, but for anyone interested in certain aspects can glance at the bibliography to find out more.

Daniel Guerin's Anarchism

Book Review By Madwog

Where We Stand

'Where we stand' is part of the Aims, Principles and Statutes of the Anarcho-Syndicalist Federation (ASF). The Anarcho-Syndicalist Group of Melbourne operates in accordance with these Statutes.

The Anarcho-Syndicalist Federation is a libertarian workers movement organised according to anarcho-syndicalist principles. We aim to create a society based on liberty, mutual aid, federalism and self-management.

We believe the working class and the employing class have nothing in common. Between these two classes a struggle must go on until the workers of the world organise as a class, take possession of the earth and the machinery of production and abolish the wage system.

In the present we take an active part in the struggle for worker solidarity, shorter hours, immediate wage increases and improved working conditions. And we actively oppose all attacks on workers such as conscription of labour, strike breaking, drives for increased production and longer working hours, wage cuts or unemployment.

We want worker/community self-education for complete self-management of production, distribution and social organisation. This will come about by worker/community expropriation of wealth and the creation of alternative economic systems.

We are opposed to all economic and social monopoly. We do not seek the conquest of political power, but rather the total abolition of all state functions in the life of society. Hence we reject all parliamentary activity and other collaboration with legislative bodies. We believe in fighting organisations in the workplace and community, independent of, and opposed to all political parties and Trade Union bureaucracies.

Our means of struggle include education and direct action. To ensure the full participation of all in both current struggle and the future self-management of society, we oppose centralism in our organisations. We organise on the basis of Libertarian Federalism that is from the bottom up without any hierarchy and with full freedom of initiative by both local and regional groups. All co-ordinating bodies of the Federation consist of recallable delegates with specific tasks determined by local assemblies.

We see the world as our country, humanity as our family. We reject all political and national frontiers and aim to unmask the arbitrary violence of all governments.

We oppose racism, sexism, militarism, religion, and all ideologies and institutions that stand in the way of equality and the right of people everywhere to control their own lives and their environment. We support the struggle of the aboriginal people for self-determination and land rights.

We defend the earth, skies and waters and all flora and fauna from pollution and exploitation by capitalists, militarists and Government.

It happened in History

by Professor Noah F. N. Lott

The IWA's links with Australia dates from 1956 when a small group of Bulgarian anarcho-syndicalists, all members of the CNT-B, formed the Sydney Anarchist Group (SAG - not to be confused with groups of the same name that existed in Sydney in later decades). The SAG became the IWA outpost in Australia as a section of the CNT-B-in-exile. The first publication the SAG issued in english was a roneoed double-sided foolscap leaflet about anarcho-syndicalism and the IWA for the 1956 Sydney May Day March organised by the ALP-aligned NSWTLC. The words 'anarchist' and 'anarcho-syndicalist' caused so much concern for the TLC officials, they brought the SAG leaflet to the attention of the NSW police warning them that there were 'anarchists in the crowd'.

The SAG attempted to reach the workers where they work but suffered from perceptions of them as 'wog trouble-makers'. The SAG struggled on during the 50's and early 60's publishing whatever they could in english about anarcho-syndicalism but without much success in attracting new members. There was a feeling in the group that Australian perceptions of them as 'wog commos' was a barrier to their ideas being taken seriously. Most of the time their ideas were greeted with ridicule, sometimes outright hostility or simply ignored.

In the mid-60's, the spread of the youth rebellion 'counter-culture' was viewed as a positive sign by the SAG and they were encouraged to find young people in Australia taking an interest in anarchism. The SAG saw another opportunity to increase the awareness of anarcho-syndicalism. To this end, the SAG established the infamous Anarchist Cellar in 1966 beneath a tailor's shop in Oxford St. Paddington. Initially, anarcho-syndicalist discussion nights were held on a weekly basis and young people were invited to attend. The 'Cellar' eventually became better known for the LSD parties after the discussion, although the Bulgarians themselves preferred red wine as their drug of choice.

Although the 'Cellar' did not result in a lot of young people becoming involved in anarcho-syndicalism, it further enmeshed the Bulgarian anarcho-syndicalists in the growing anarchist milieu in Sydney. Elsewhere, the CNT-B-in-exile groups around the world were starting to dwindle and so were their resources. In 1968, the SAG took over responsibility for the publication of Our Road, the paper of the CNT-B-in-exile, with Alex Boneff as its editor. Our Road continued to be published until the late 1980s.

ON THE DOLE QUEUE

Welcome back to "On The Dole Queue", a column devoted to the discussion of issues that concern the unemployed. Some readers may remember the predecessor to this column in Burning Issue (paper of the Melbourne Anarcho Syndicalist Federation). We can only try to keep the project going in communicating whats going on in the ongoing war in the welfare system.

Although in the past the focus has been on the unemployed, now with the changes over the last few years, it is not possible to seperate the the dole, Austudy, Abstudy or pensions they are interrelated, and all under attack from the government.

So much has happened since the last "On The Dole Queue", the main change is the rise of economic (ir)rationalism, which has reared its ugly head in th form of privatisation of welfare services, and cutting the whole system to the bone. These changes effect all unemployed people, in no way for the better. The former Department of Social Security (DSS) is now centerelink, and the unemployed are now "customers". The Commonwealth Employment Services (CES) is now replaced by a collection of opportunistic private institutions waiting to fill their pockets with sponsored programs, kickbacks, and subsidies -all at the expense of the unemployed. The jargon (work for the dole, mutual obligation) and the ideological attack continues. We will look at it all, and expose it for what it is, for the benefit of all us unemployed people.

Next Issue: an expose on the "Work For The Dole" scheme.

The Anarcho-Syndicalist

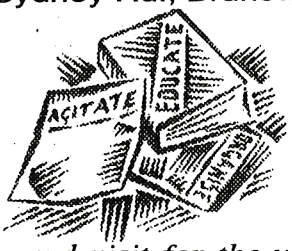
ANARCHO-SYNDICALISM INTO THE 21ST CENTURY
ASG-M Conference
Where:
Centre of Indigenous Education Building
Bouverie st, Carlton.
When:
Easter Weekend 2nd, 3rd, and 4th of April. **How Much:**
Free
There will be a cost on food.
Speakers:
Leigh Kendall
Jack Grancharoff
Bonnie Zuidland
Vincente Ruiz
Georgios Alexandrou
Topics:
-History of IWW and the IWA
-Children of the Exile
-Struggle for Land
-Culture Shock
-Workers Control
-Internet as a tool
-Women and Work
-Globalisation
-Industry, Economy and the Environment
Plus-
Towards a Federation and a
Plenary Session
Please let us know if you need:
Childcare, accomodation.
How we can be contacted:
The Anarcho Syndicalist Group of Melbourne
asg-m@xchange.anarki.net
P.O. Box 98
East Brunswick, 3057,

CLASSIFIEDS

CLASSIFIEDS EMAIL: asg-m@xchange.anarki.net
for placements please contact us before 10/4/99 to get your ad in on time.

Aberingi Conexión
Libertarian Linguistics
Translating and interpreting services
English - Spanish - Catalan
E-mail Address for life:
aberingi@bigfoot.com

Barricade Books and Infoshop
Located at
115 Sydney Rd., Brunswick



Come and visit for the widest variety of libertarian and radical books, journals, magazines, CD's, cassettes and clothing. Our friendly volunteer staff are on hand to assist you with an important purchase decision or simply relax in the pleasant ambience of our lending library.

Tram 19, Stop 20, across from Barkly Shopping Centre

Libertarian Luddites
(All Computers Treated Equally)
Repairs and Upgrades,
Advice on Purchase
Networking
Troubleshooting
Internet Training
Printing Solutions
dingo@xchange.anarki.net
93804108

ANARCHO-SYNDICALIST MASSAGES BY THE GEORGE THE MAD TREE FROG
EMAIL madwog@xchange.anarki.net
FOR THE MOST ORGANISED MASSAGE YOU WILL EVER RECEIVE. COMES WITH SOLIDARITY AND IS FULLY SELF MANAGED.
AHHHHH SOLIDARITY...
NOW THAT FEELS GOOD.

The Anarcho-Syndicalist SPORT

NEW FORMAT FOR '99

Now in it's third year, the ASGM Open 8-ball Tournament has adopted a new format. Previously, each game was a sudden-death elimination final with the Grand Final being played in October. For 1999, there will be a round-robin with points awarded for a win plus bonus points and penalty points. A player receives three points for a win plus a bonus point for each of their opponents balls remaining. In the event of loss by a foul on the black ball, a player will receive a minus penalty point and their opponent receives two points. The top sixteen players go into the finals in October.

RECORD NUMBER OF ENTRIES

There are already 18 players contesting this year's tournament in the largest field so far - the player registration deadline is 31 May 99. This year there is a one-off registration fee of $15 for workers and $7 for shirkers the money going to a joint fundraiser for Barricade Books and 'The Anarcho-Syndicalist'. Last year over $400 was raised for flood-devastated members of the National Garment Workers Federation, the Bangladesh section of the IWA.

REIGNING CHAMPION STRUGGLING

Newcomer Brendan scored 8 pts. in his game against Sean in Round 1, the best effort yet. Reigning champion, Chris, is experiencing a slump in form as evidenced by his shock defeat at the hands of Emile. Meanwhile 1997 champ, Leigh, is on a horror stretch losing five games in a row. David and Guy have been showing good form with both averaging more than three points a game.

Results from Round 1 played on 25 January

Chris (4) d. Leigh (0)
Mick (4) d. Leigh (0)
Bonnie (2) d. Mick (-1)
David (2) d. Bonnie (-1)
Egon (2) d. Peter (-1)
Zelda (4) d. Egon (0)
Jason (3) d. Brenton (0)
Madwog (2) d. Bonnie (-1)
Peter (4) d. Jason (0)
Brendan (7) d. Mick (0)
Sean (4) d. Madwog (0)
Madwog (3) d. Leigh (0)
Brendan (8) d. Sean (0)
Peter (3) d.Brenton (0)
David (7) d. Brendan (0)
Chris (5) d. Jason (0)
Sean (6) d. David (0)
Brenton (6) d. Bonnie (0)
David (3) d. Brenton (0)
Brendan (3) d. Leigh (0)
Sean (5) d. Mick (0)

Results from Round 2 played on 22 February

Guy (4) d. Chris (0)
Peter (5) d. Guy (0)
Guy (4) d. Jason (0)
Guy (3) d. Egon (0)
Guy (3) d. Emile (0)
Emile (3) d. Chris (0)
Chris (5) d. Poolpig (0)
Poolpig (5) d. Zelda (0)
Jason (5) d. Emile (0)
Madwog (3) d. Mick (0)
Poolpig (6) d. Bonnie (0)
Peter (7) d. Zelda (0)
Zelda (3) d. Eric (0)
David (4) d.Matt (0)
Jason (7) d. Leigh (0)
Brenton (5) d. Poolpig (0)
Brenton (4) d. Chris (0)
Brendan (5) d. Matt (0)

1999 League Ladder

1. Brendan	4.60
2. Sean	3.75
3. Peter	3.60
4. David	3.20
5. Guy	2.80
6. Poolpig	2.75
7. Brenton	2.50
8. Jason	2.50
9. Chris	2.33
10. Madwog	2.00
11. Zelda	1.75
12. Emile	1.00
13.Egon	0.67
14. Mick	0.60
15. Bonnie	0.00
16. Leigh	0.00
17. Matt	0.00
18. Eric	0.00

ASG-M -The Anarcho Syndicalist Group of Melbourne
asg-m@xchange.anarki.net
http://www.xchange.anarki.net/~asg-m
P.O. Box 98 East Brunswick, 3057, Victoria